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Miscellaneous.

MEMOIR OF RICHARD BAXTER.

FROM MIDDLETON'S EVANGELICAL
BIOGRAPHY.

RICHARD BAXTER. This eminently useful and pious divine was born at Rowton; near High-Ercal, in Shropshire, Nov. 12, 1615. He spent the infancy of his life at his grandfather's, and even then, is said to have given strong indications of that piety which appeared in his subsequent life and conversation. In 1625 he was taken from his grandfather's house, and brought home to his father's at Eaton-Constantine, near Shrewsbury, where he passed the remainder of his childhood. He missed the advantages of an academical education, through a proposal made to his parents of placing him with Mr. Richard Wickstead, chaplain to the council at Ludlow. The only advantage he reaped there was the use of an excellent library, which by his own great application proved of infinite service to him. In this situation he remained about a year and a half, and then returned to his father's. At the request of lord Newport he went thence to Wroxeter, where he taught in the free-school for six months, while his old school-master Mr. John Owen lay in a languishing condition. In 1633 Mr. Wickstead prevailed on him to wave the studies in which he was then engaged, and to think of making his fortune at court. He accordingly came up to Whitehall with a recommendation to Sir Henry Herbert, then master of the revels, by whom he was very kindly received. But after a month's stay, discovering no charms in this sort of life, and having besides a very strong propensity to undertake the ministerial

function, he returned to his father's, and resumed his studies with fresh vigour, till Mr. Richard Foley of Stourbridge, fixed him as master of the free-school at Dudley, with an usher under him. In the time he taught school there, he read several practical treatises, whereby he was brought to a due sense of religion, his progress therein being not a little quickened by his great bodily weakness and ill state of health, which inclined him to think he should scarcely survive above a year. We are told by Dr. Calamy, that, from the age of twenty-one to twenty-three, he lived constantly as it were in the shadow of death; and, finding his own soul under serious apprehensions of the matters of another world, he was very desirous to communicate those apprehensions to such ignorant, careless, presumptuous sinners, as the world abounds with. Having therefore an earnest desire to the ministry, he in 1638 addressed himself to Dr. Thornborough, bishop of Winchester, for holy orders, which after examination he received, having at that time no scruples of conscience which hindered from conforming to the church of England.

We have a very distinct detail of the means by which he first came to alter his opinions in these matters; and it will be very proper to take notice of them here, because they will serve to acquaint the reader with the character of the man. Being settled at Dudley, he came into the acquaintance of several nonconformists, whom he found to be godly and honest men. They supplied him with several writings on their own side, and amongst the rest, with Ames's "Fresh Suit against Ceremonies," which he read over very distinctly, comparing it with Dr. Burgess's "Rejoinder." Being settled at Dudley, he preached frequently

in that town, and in the neighbouring villages, with the approbation of all his hearers. In three quarters of a year he was removed to Bridgenorth, where he officiated as assistant to Mr. William Madstard, then minister of that place, who treated him with great kindness and respect, and did not put him upon many things which he then began to scruple doing. When the *ET CÆTERA* oath came to be imposed, Mr. Baxter applied himself to study the case of episcopacy, and it fared with him as with some others, the thing which was intended to fix them to the hierarchy, drove them into a dislike of it.*

Men of tender consciences thought it hard to swear to the continuance of a church government, which many of them disliked: and yet these men, for the church's quiet, would willingly have concealed their thoughts, had not this oath, imposed under the penalty of expulsion, compelled them to speak. Others complained of the *ET CÆTERA*, which, they said, contained they knew not what, and might be extended to they knew not whom, but in all probability to the officers of ecclesiastical courts; and to swear to them they thought not only a little extraordinary, but very far from being lawful. Mr. Baxter seems to have understood the oath to be a direct declaration in favour of the ecclesiastical jurisdiction of prelates as then established, which,

* In order to have a just idea of this matter, it is necessary to transcribe this famous oath at large; whence it will appear why some very honest men scrupled it, and why some as honest men took it without scruple. It runs thus: "I, A. B. do swear, that I do approve the doctrine and discipline, or government, established in the church of England, as containing all things necessary to salvation: and that I will not endeavour by myself or any other, directly or indirectly, to bring in any popish doctrine, contrary to that which is so established; nor will I ever give my consent to alter the government of the church, by archbishops, bishops, deans and archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpation and superstitions of the See of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. So help me God, in Jesus Christ."

though it might be submitted to with little, he apprehended could not be sworn to with much consideration. This occasioned him to study the best books he could meet with on this subject; the consequence of which was, that he utterly disliked the oath, a thing which was the case with many others besides him, who, but for this accident, had never disturbed themselves about so knotty a question. In 1640 he was invited to Kidderminster in Worcestershire, by the bailiff and feoffees, to preach there for an allowance of sixty pounds a year, which he accepted; and applied himself with such diligence to his sacred calling, as had a very great effect, in a short time, upon a very dissolute people. He continued there about two years before the civil war broke out, and fourteen afterwards with some interruption. He sided with the parliament, and recommended the protestation they directed to be taken, to the people. This exposed him to some inconveniences, which obliged him to retire to Gloucester, but he was soon invited back to Kidderminster, whither he returned. His stay there was not long, but beginning to consider with himself where he might remain in safety, he fixed upon Coventry, and accordingly went thither. There he lived peaceably and comfortably, preached once every Lord's day to the garrison, and once to the town's people, for which he took nothing but his diet. After Naseby fight, when all things seemed to favour the parliament; he, by advice of the ministers at Coventry, became chaplain to Colonel Whalley's regiment, and in this quality he was present at several sieges, but never in any engagement, so that there was not the least ground for that scandalous story, invented by his enemies, viz. that he killed a man in cold blood, and robbed him of a medal. He took all imaginable pains to hinder the progress of the sectaries, and to keep men firm in just notions of religion and government, never deviating from what he judged in his conscience to be right, for the sake of making court to any, or from baser motives of fear. But he was separated from the army in the beginning of 1657, at a very critical juncture, just when they fell off from the parliament, Mr. Baxter being at that time seized with a

bleeding at the nose, in so violent a manner, that he lost the quantity of a gallon at once, which obliged him to retire to Sir Thomas Rouse's, where he continued for a long time in a very languishing state of health, which hindered him from doing that service to his country, that otherwise, from a man of his principles and moderation, might have been expected. He afterwards returned to Kidderminster, and resumed the work of his ministry. He hindered, as far as it was in his power, the taking of the covenant; he preached and spoke publicly against the engagement, and therefore it is very unjust to brand him, as some have done, as a trumpeter of rebellion. When the army was marching to oppose Charles II. at the head of the Scots, Mr. Baxter took pains, both by speaking and writing, to remind the soldiers of their duty, and to dissuade them from fighting against their brethren and fellow-subjects. After this, when Cromwell assumed the supreme power, he was not afraid to express his dissatisfaction to his tyranny, though he did not think himself obliged to preach politics from the pulpit. Once, indeed, he preached before Cromwell, but neither did he in that sermon flatter, nor in a conference he had with him afterwards, did he express either affection to his person, or submission to his power, but quite the contrary. He came to London a little before the deposition of Richard Cromwell. At that time Mr. Baxter was looked upon as a friend to monarchy, and with reason; for, being chosen to preach before the parliament on the 30th of April, 1660, which was the day preceding that on which they voted the king's return, he maintained, that loyalty to their prince was a thing essential to all true Protestants of whatever persuasion. About the same time likewise he was chosen to preach a thanksgiving sermon at St. Paul's, for general Monk's success; and yet some have been so bold as to maintain, that he attempted to dissuade his excellency from concurring in, or rather from bringing about, that happy change. After the restoration he became one of the king's chaplains in ordinary, preached before him once, and had frequent access to his royal person, and was always treated by him with peculiar respect. At the Savoy

conferences, Mr. Baxter assisted as one of the commissioners, and then drew up the reformed liturgy. He was offered the bishopric of Hereford, by the lord chancellor Clarendon, which he refused to accept, for reasons which he rendered in a respectful letter to his lordship.— Yet even then he would willingly have returned to his beloved town of Kidderminster, and have preached in the low state of a curate. But this was then refused him, though the lord chancellor took pains to have settled him there as he desired. When he found himself thus disappointed, he preached occasionally about the city of London, sometimes for Dr. Bates at St. Dunstan's in the West, and sometimes in other places, having a license from bishop Sheldon, upon his subscribing a promise, not to preach against the doctrine or ceremonies of the church. The last time he preached in public was on the 15th day of May, 1662, a farewell sermon at Black Friars. He afterwards retired to Acton in Middlesex, where he went every Lord's day to the public church, and spent the rest of the day with his family, and a few poor neighbours that came in to him. In 1665, when the plague raged, he went to Richard Hampden's, Esq. in Buckinghamshire, and returned to Acton when it was over. He staid there as long as the act against conventicles continued in force, and when that was expired, he had so many auditors that he wanted room. Hereupon, by a warrant signed by two justices, he was committed for six months to New Prison jail, but got an habeas corpus, and was released and removed to Totteridge, near Barnet.*—

* In this affair, as Mr. Baxter met with some hardship in the commitment, so he experienced the sincerity of many of his best friends, who, on this occasion, stuck by him very steadily. As he was carried to prison, he called upon Serjeant Fountain to ask his advice, who, when he had perused the mittimus, gave it as his opinion, that he might be discharged from his imprisonment by law. The earl of Orrery, the earl of Manchester, the earl of Arlington, and the duke of Buckingham, mentioned the affair to the king, who was pleased to send Sir John Baher to him, to let him know, that though his majesty was not willing to relax the law, yet he would not be offended, if by any application to the courts in Westminster-Hall he could procure his liberty; upon this a habeas corpus

At this place he lived quietly and without disturbance. The king was resolved to make some concessions to the dissenters in Scotland, and the duke of Lauderdale, by his order, acquainted Mr. Baxter, that if he would take this opportunity of going into that kingdom, he should have what preferment he would there; which he declined on account of his own weakness and the circumstances of his family. His opinion, however, was taken on the scheme for settling church disputes in that country. In 1671, Mr. Baxter lost the greatest part of his fortune by the shutting up of the king's exchequer, in which he had a thousand pounds. After the Indulgence in 1672 he returned into the city, and was one of the Tuesday lecturers at Pinner's Hall, and had a Friday lecture at Fetter Lane: but, on the Lord's day, he for some time preached only occasionally, and afterwards more statedly, in St. James' market-house, where, in 1674, he had a wonderful deliverance, by almost a miracle, from a crack in the floor. He was apprehended as he was preaching his lecture at Mr. Turner's, but soon released, because the warrant was not, as it ought to have been, signed by a city justice. The times seeming to grow more favourable he built a meeting-house in Oxendon street, where he preached but once before a resolution was taken to surprise and send him to the county jail on the Oxford act, which misfortune he luckily escaped; but the person who preached for him was committed to the

was demanded at the bar of the common-pleas, and granted. The judges were clear in their opinion, that the mittimus was insufficient, and thereupon discharged him. This exasperated the justices who committed him, and therefore they made a new mittimus, in order to have him sent to the county jail of Newgate, which he avoided by keeping out of the way. The whole of this persecution is said to have been owing to the particular pique of Dr. Bruno Rives, dean of Windsor and of Wolverhampton, rector of Haselly and of Acton, and one of the king's chaplains in ordinary. The reason that he pushed this matter so far was, because Mr. Baxter had preached in his parish of Acton, which he fancied some way reflected upon him, because Mr. Baxter had always a large audience, though in truth this was in a good measure owing to the imprudence of the dean, whose curate was a weak man, and too great a frequenter of alehouses.

Gate-house, and continued there three months. Having been kept out of his new meeting-house a whole year, he took another in Swallow street; but was likewise prevented from using that, a guard being fixed there for many Sundays together, to hinder him from coming into it. On Mr. Wadsworth's dying, Mr. Baxter preached to his congregation in Southwark for many months. When Dr. Lloyd succeeded Dr. Lamplugh in St. Martin's parish, Mr. Baxter made him an offer of the chapel he had built in Oxendon street, for public worship, which was very kindly accepted. In 1682 he suffered more severely than he had ever done on account of his nonconformity. One day he was suddenly surprised in his house by many constables and officers, who apprehended him upon a warrant to seize his person, for coming within five miles of a corporation, producing at the same time five more warrants to distrain for one hundred and ninety-five pounds for five sermons.—Though he was much out of order, being but just risen from his bed, where he had been in extremity of pain, he was contentedly going with them to a justice, to be sent to jail, and left his house to their will. But Dr. Thomas Cox, meeting him as he was going, forced him again into his bed, and went to five justices and took his oath, that he could not go to prison without danger of death. Upon this the justices delayed till they had consulted the king, who consented that his imprisonment should be for that time forborn, that he might die at home. But they executed their warrants on the books and goods in the house, though he made it appear they were none of his; and they sold even the bed which he lay sick upon. Some friends paid them as much money as they were appraised at, and he repaid them. And all this was without Mr. Baxter's having the least notice of any accusation, or receiving any summons to appear and answer for himself, or ever seeing the justices or accusers; and afterwards he was in constant danger of new seizures, and thereupon he was forced to leave his house, and retire into private lodgings.

(To be continued.)

To the Editor of the Christian Observer.

PERMIT me to remark, that your excellent work, always interesting, is still more so when it furnishes, from time to time, biographical notices of pious persons who are but little known amongst Christians, yet who, when upon earth, eminently adorned the "truth as it is in Jesus." Such information as you sometimes afford respecting ancient Christian Churches, is likewise a source of great pleasure to many of your readers; indeed, I hope, to all. For this reason I beg leave to suggest, that if you were to devote a portion of your work expressly and immediately to the subject of "Christian Researches," the circumstance might be of considerable use.—Some of your readers, who may be in possession of scarce and valuable documents, might be induced to transmit them to the *Christian Observer*, that they may be more generally known. Milner's learning, industry and piety, have combined to render his Church History inestimable; but it is not to be supposed that any individual has it in his power to collect all necessary documents, or to read them, (especially when they do not exist in any *learned* language,) if collected. To illustrate this, I would just observe, that many valuable, ancient records, published in the *Welch Archaeology*, the *Cambrian Biography*, and other works, would probably throw great light on the history of the British Church before the time of Augustine and his fellow-missionaries. Mr. Milner, however, appears to have consulted comparatively late writings, and not the ancient British records. If any of your judicious correspondents, who have leisure for the undertaking, would read the works above-mentioned, Rowland's "*Mona Antiqua*," Lloyd's "*History of the Church*," and the Rev. Peter Robert's Works, comparing Usher, Stillingfleet, Spelman, &c. and transmit to you now and then the result of their inquiries, it would be rendering great service to the Christian cause. Much genuine piety would probably be brought to light; illustrious characters rescued from oblivion; and strong arguments found against the antiquity of the Church of Rome, and her usurpations in this kingdom. A clergyman, I recollect, once told me, that he

had in his possession much important information respecting the Waldenses, which does not occur in modern works. If he or any other gentleman were so obliging as to furnish such information, I am sure it would more than gratify—it would improve your numerous readers. I confess I should, for one, be exceedingly pleased to find the *Christian Observer* of passing events, the *Christian Antiquary* likewise as to the past. If I may take so great a liberty, I would just hint that it is highly desirable that those who may offer communications under this head, should attend to the following rules amongst others:—1. *Compress* the information, especially when not very important. 2. Cite, in general, the words of the original authors. 3. Name books to be referred to on the subject, and where the works, if scarce, may be found.—4. Chiefly regard in the notices sent to the *Observer*, not collateral circumstances, unless very interesting, but what bears upon vital religion.

Sir, I sensibly feel how incapable I am of illustrating these rules; but having met with a very pleasing life of one whose name is more generally associated with learning than with piety, and who appears to have escaped Mr. Milner's notice, I venture to subjoin a few particulars respecting Picus, prince of Mirandula; happy if this sketch should be found only a preface to many, and more important communications from abler pens.

CL———.

JOHN PICUS, prince of Mirandula, was born A. D. 1462. His father died, probably, when he was very young, for his mother had the care of his education. She sent him early to the schools, where he soon distinguished himself as an orator and a poet. His fancy was brilliant, and his memory so strong that what he once read or heard he never lost. At fourteen he began to read the Canon Law; at sixteen, abridged and published a large book of the Decretals, greatly applauded by the learned. He collected the works of superior authors with great assiduity; visited the universities of France and Italy; before he was twenty went to Rome, and there challenged the learned of all Europe to dispute on nine hundred propositions in philosophy and

divinity, selected from distinguished Latin, Greek, Hebrew, Chaldean and Arabian authors. This challenge, though not accepted, raised many enemies to his fame. He was accused of introducing novelties, but was ably defended by some great scholars, and a bull was issued in his favour by Alexander VI. Mortified that his challenge had not been regarded, he was led to see his vanity in its proper light, and that reports to his disadvantage were *permitted with a view to his correction*. Before this disappointment, he had indulged in libertinism as well as pride; but afterwards abstained from the society of the vicious, and through the remainder of his life served God with humble mind. The learned and good visited him; some proposing deep questions in philosophy and divinity, *others asking what they should do to be saved*. He destroyed a juvenile work of an immoral tendency that he had written, and devoted his time to the study of the Scriptures, and wrote treatises which are still extant, evidencing piety as well as erudition.—He was well acquainted with the fathers and schoolmen, and, like Pascal in a subsequent age, preferred Thomas Aquinas' system; but at this period of his life he disliked public disputes, especially when quibbling and sophistry were substituted for manly argument and sound sense.—To enrich his library was an object of particular attention. He was very benevolent; gave away part of his estate, plate, and richest utensils, to the distressed; and commissioned his friend Jerome Benivevies of Florence, to assist the poor there, especially young women, with a view to secure their honour and virtue. Though once ambitious he now declined honours. He died in 1494 at Florence, after three days illness, aged 52. His stature was large, complexion fair and ruddy, eyes grey, hair yellow: his temper sweet and cheerful. Further particulars concerning this extraordinary character may be found in his life by Sir T. Moore; his life, with that of Pascal, by Mr. Jessup; his life by his nephew, in Dr. Bates' *Vitæ selectorum aliquot Virorum*. Mr. Jessup refers also to the works of Leander Albatius and Franciscus Picus; (probably John Francis Picus, his nephew, is meant, the mistake origi-

nating with the printer.) He is mentioned likewise in Dr. Johnson's works, vol. II. p. 273, and in Roscoe's *Lorenzo de Medici*. Moreri in his Dictionary, may perhaps refer to other authorities.

Proofs of his piety (piety in some instances tinged with the superstition of the Roman Catholic Church) will be seen in the following extracts.

1. In a work of his, dedicated to Angelus Politianus, he says, "O! my beloved Angelus, what is it that prevents our love of God? It is easier to love than to know or describe: therefore, in loving him we labour less, and serve him more. And why should our curiosity lead us after a knowledge which it is impossible for us to arrive at, whilst we neglect the means: for we shall never know God, nor the works of his creation till we love him."

2. "A truly religious life is a life of industry; for sloth engenders all sorts of evils, and will even make an industrious sinner."

3. "Destroy sin in the very suggestion: the parleying with sin is death, for the devil is a most ungenerous enemy, and uses fraud when force fails. One of his most successful artifices is, the reaching our passions with pleasing insinuations of our own perfections. But this may be a rule in the case; when any idea of your perfection is suggested as your own, abstractedly from the dependence upon the source of perfection, be assured it is a vapour that arises from the pit, and suspect it as a snare: But if you conceive a pleasure from a harmony and beauty in your works, imputing all to Him from whom every good and perfect work proceeds, and esteem yourself no more than an instrument he has used in their production, the suggestion may be cherished."

4. "In peace expect war, as you hope for victory in conflict; for the disposition may confirm the victory, and keep the enemy from further action."

5. "Withstand temptation in the very passage, and trust not an enemy within your gates: for he enters like a cancer, which usually brings death with it. Be your conflict never so severe, yet the pleasure of conquering sin, and triumphing over Satan, is infinitely preferable to all the enjoyments that can be

found in this life; for it is to the soul what the manna was to the suffering sons of Jacob."

6. "There can be no victory without conflict: nor can the devil make any conquest upon us without our own consent; for those tracks of his foot that appear in most of our actions, had never been, if the watch had not opened the gate of the city to him."

7. "What the licentious call the pleasures of this world, give more pain in the pursuit than pleasure when obtained:—whence I conclude it easier to be virtuous than vicious; for it always occurs that the wicked have a time in which they acknowledge themselves wearied of their sins; but it has not been known that Virtue has sat heavy on the shoulders of its disciples."

8. "Always suspect an opinion that anchors on things temporal; for it is here those truths have been called in question which the voice of apostles proclaimed, the blood of martyrs planted, the miraculous credentials of Heaven proved, reason confirmed, the world witnessed, and devils confessed."

9. "The sentence of the world being only for time, and that of God for eternity, it is better to be condemned by the world and justified by God, than justified by the world and condemned by God."

10. "If He, in comparison with whom the utmost wisdom of man is but folly, and his strength weakness, was a stone of stumbling to the Jews, and folly to the Gentiles, shall we be impatient under the reproach of the ungodly? If you live not with them, they will reproach you; and if you live with them, you will not follow our Lord; and he that gives his soul for their favour will purchase it at too dear a rate. If any of them be asked, what is the common end or direction of all their actions, I am persuaded there will be no similitude between their practice and their answer; which shews their inward man approves what the outward ridicules, so that their consciences give their tongues the lie, when used against you."

11. "A man's day being as a moment, forget not the approach of death. All the fine things propounded to the body are poison to the soul: for when things

flow according to our wishes, their pleasure is but imaginary; but the pleasures are real where the king is God, the law is charity, and the measure eternity."

12. "If you have always an eye to the painful death of the Redeemer, and think upon your own, you will never sin mortally."

In his sickness, the person who administered the Sacrament of the Lord's Supper to him, presented a crucifix to him, and asked if he firmly believed the Person it represented to be very God and very Man, equal to God the Father in all things; that the Holy Ghost is God; and that the Sacred Three makes but One God? "Yes!" said he, "I believe and know it to be so." His nephew, seeing him in pain, spoke to him of death as the end of all pain: "No!" said he, "I would not desire the death of this body, but for the death of sin; for when life ends I shall sin no more, and that makes death desirable." Then, calling his servants, he requested their pardon in all things he had done by which they might have received offence, and told them he had considered them in his will in proportion to their rank and merit.—In all his agonies he had an easy smile, and thanked and saluted those around him who offered to assist him. The lands that remained to him he gave to the Hospital of Florence; and soon after finishing his will, he expired to the grief of all Italy.

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From Buck's Anecdotes.

CATECHISING is an excellent mean of informing the mind and impressing the heart, and should be attended to by all who wish well to their children. No minister of the Gospel, who has opportunity, should neglect this part of their work. The late Mr. Hervey's method of instructing young people was such, that, while it afforded profit to them, it was a mean of reproof to others.


Some of his parishoners having lain in bed on a Sunday morning longer than he approved, and others having been busy in foddering their cattle when he was coming to church, and several having frequented the ale-house, he thus catechised one of the children before the congregation. "Repeat me the fourth commandment."—"Now, little man, do

you understand the meaning of this commandment?" "Yes, Sir." "Then if you do, you will be able to answer me these questions—Do those keep holy the sabbath-day who lay in bed till eight or nine o'clock in the morning, instead of rising to say their prayers and read the bible?" "No, Sir." "Do those keep the sabbath who fodder their cattle when other people are going to church?" "No, Sir." "Does God Almighty bless such people as go to ale-houses, and don't mind the instruction of their minister?" "No, Sir." "Don't those who love God read the Bible to their families, particularly on Sunday evenings, and have prayers every morning and night in their houses?" "Yes, Sir."—A great variety of such pertinent and familiar questions he would frequently ask in the most engaging manner, on every part of the Catechism, as he thought most conducive to the improvement and edification of his parish.

Mr. Cecil observes of the late ingenious artist, Bacon, that though he was naturally irritable, yet he was not at all vindictive: he was warm in his attachments, but more disposed to lament his wrongs than to resent them. "I do not recollect," says Mr. C., "any one in which I have observed so much natural irritability, tempered with such meekness and forbearance. The following instance will exemplify this remark. While Mr. Bacon was walking one day in Westminster Abbey, he observed a person standing before his principal work, who seemed to pride himself on his taste and skill in the arts, and who was exuberant in his remarks.


"This monument of Chatham," said he to Mr. B. (whom it is evident he took for a stranger,) "is admirable upon the whole, but it has great defects."—"I should be greatly obliged," said Mr. B., "if you would be so kind as to point them out to me." "Why, here," said the critic; "and there: do you not see? Bad—very bad!" at the same time employing his stick upon the lower figures with a violence that was likely to injure the work. "But," said Mr. B. "I should be glad to be acquainted *why* the parts you touched are bad?" He found, however, nothing determinate in the re-

ply, but the same vague assertions repeated and accompanied with the same violence. "I told Bacon," said he, "repeatedly of this while the monument was forming: I pointed out other defects; but I could not convince him." "What, then you are personally acquainted with Mr. Bacon?" said Mr. B. "O yes," replied the stranger; "I have been intimate with him for many years." Mr. B. instead of being roused to indignant anger, only said, "It is well for you, then," taking his leave of him, "that your friend Bacon is not now at your elbow, for he would not have been pleased at seeing his work so roughly handled."

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